

Prairie View A&M University

Digital Commons @PVAMU

---

All Theses

---

8-1937

## An Outline Of Negro History To Be Taught In Negro High Schools Of Texas

Leon A. Richardson

*Prairie View State Normal And Industrial College*

Follow this and additional works at: <https://digitalcommons.pvamu.edu/pvamu-theses>

---

### Recommended Citation

Richardson, L. A. (1937). An Outline Of Negro History To Be Taught In Negro High Schools Of Texas. Retrieved from <https://digitalcommons.pvamu.edu/pvamu-theses/291>

This Undergraduate Thesis is brought to you for free and open access by Digital Commons @PVAMU. It has been accepted for inclusion in All Theses by an authorized administrator of Digital Commons @PVAMU. For more information, please contact [hvkoshy@pvamu.edu](mailto:hvkoshy@pvamu.edu).

AN OUTLINE OF NEGRO HISTORY  
TO BE TAUGHT IN NEGRO HIGH SCHOOLS OF TEXAS

By

Leon A. Richardson

A Thesis in Education Submitted in Partial  
Fulfillment of the Requirements  
for the Degree of

Bachelor of Science

in the

Division of Arts and Sciences  
of the

Prairie View State Normal and Industrial College

Prairie View, Texas

August, 1937

## DEDICATION

---

Affectionately dedicated to my mother and father  
whose continuous sacrifices have made it possible for  
me to secure a college education.



# C O N T E N T S

CHAPTER		PAGE
	Dedication .....	1
	Contents .....	11
	Introduction .....	111
I.	NEGRO LIFE IN AFRICA .....	1
II.	NEGROES BROUGHT TO AMERICA .....	9
	Slavery and Slave Trade .....	9
	Negro Slavery in the Colonies .....	10
	The Revolutionary Period .....	11
	Negroes in the War .....	12
	The New Awakening .....	13
III.	A NEW CENTURY DAWNS .....	15
	The abolition movement .....	17
IV.	THE CIVIL WAR PERIOD .....	19
	Emancipation Proclamation .....	20
V.	FREEDOM AND CITIZENSHIP .....	21
	Citizenship .....	22
VI.	CHURCH AND RELIGION .....	24
	Church Buildings .....	25
	Education of Ministers .....	27
VII.	THE SCHOOLS AND EDUCATION .....	28
	Public Schools .....	30
	Independent Colleges .....	31
	Educational Foundations .....	32
	John F. Slater Fund .....	33
	General Education Board .....	34
	The Anna T. Jeanes Fund .....	34
	Julius Rosenwald Fund .....	35
	Other agencies .....	35
	A New Era in Education .....	36
	Land Grant Colleges .....	36
VIII.	NEGROES IN BUSINESS AND INDUSTRY .....	38
	Successful Business Ventures .....	38
IX.	THE SOCIAL PROGRESS .....	40
	Social agencies .....	41
X.	NEGROES IN MUSIC AND ART .....	42
	Painters .....	43
	Other fields .....	43
	Athletics .....	43
	Olympics .....	44



# CONTENTS CONTINUED

CHAPTER		PAGE
XI.	NEGRO IN WAR .....	45
	In the Revolution .....	45
	In the Civil War .....	46
	In the Spanish-American War .....	46
	During the World War .....	46
	Bravery in action .....	47
XII.	NEGROES' POLITICAL STATUS .....	48
XIII.	CONCLUSION .....	57
	Bibliography .....	59

## A C K N O W L E D G M E N T


---

This writer acknowledges his indebtedness to Dr. Carter G. Woodson for information and for furnishing data to make the writing of this thesis possible.

The writer is also indebted to Miss A. C. Preston, Professor of Education, Prairie View College, who served in the advisory capacity and contributed much to the writing of this thesis through suggestions and advice. He is further indebted to Miss Viola Whitley for timely suggestions.

To the above mentioned, the writer is grateful and appreciative.

L. A. R.  
Prairie View State College  
Prairie View, Texas  
August, 1937.





## I N T R O D U C T I O N

The question often arises, why should there be a separate history of the American Negro? Does not the history of America cover all groups and all elements of our population? There are very interesting and important questions that should be given proper consideration by all persons concerned with the progress and development of our country. Our population is heterogeneous if not cosmopolitan in its make-up, and all race groups have made some contribution to what has been accomplished in America. Most of these groups have suitable and perhaps ample representation in the nation's history, but it must be conceded that the life and activities of the Negro have not been adequately covered by the histories and standard publications that make up our American literature. It has therefore been necessary that information concerning the Negro race should be collected and compiled for the convenience of students and other interested persons. This not only constitutes a contribution to literature, but it also lets the world know the part played by the Negro in the development of the country.



The Negro has been a factor of more or less importance in every epoch of American History. Discoverers, explorers, and adventurers, from the earliest times have included the Negro in their parties, and crews. Soon after the English settlers came to Jamestown, Virginia, Negroes became a part of the life of the colonists, and either as servants or slaves, they assisted in driving the Indians back, clearing the forests in preparation of the soil, and were therefore, vital factors in the early colonial life of America. Civilization has always had its wars, either civil wars from within or invasions without. Wars have come to be regarded as civilizing agencies. America has been no exception in this respect, and the Negro, along with other elements of the population has played a conspicuous part in the nation's wars. As individuals, and in company and regiment formation the Negro has won his share of the honors as a defender of his country and its flag. This record can only be found in some history of the Negro people. Even in ante-bellum times, many incidents and happenings occurred in Negro life that rose to the dignity of history, and should have been given place in the history of the country, but, unfortunately for us, they escaped the vigilant eyes or ear of the writers of those and of subsequent times, and they were left to be recorded by the Negro in his era of freedom and progress. As a result of this, many of the interesting details either



faded from memory or were lost through the passing of those who were best informed as to the actual facts and circumstances.

Negro history is necessary for the proper education and inspiration of the youth of the race. Examples of thrift, of patriotic loyalty to their country, and of success along various lines, have a stronger appeal when they rise out of the group of which individual readers are members. They believe, that what has been done, can be done. Much debate has arisen in the past as to whether an educational system prepared for the highly favored race group is best suited to the less favored of a different race. The Negro race has been instructed for many decades from the text books in which there was barely a favorable reference to his own people. This has been pointed out as one of the serious defects of our educational system. It is now being contended that at least the history of a race should be taught to the youth on account of a kindred spirit between the author and pupil and for the force of the examples upon the lives of the young.

The reader will be interested as he notes the fact that the Negro has advanced in education, in business, in religion, and in social and industrial lines, the limitations and restrictions upon his freedom and privileges have been increased and intensified. As he became more independent, the Negro has been inclined to live more to himself, to delight in the



CHAPTER I

development of his own institutions of every kind. His pride and thrift have made him more presentable as he goes from place to place, and there is surprise that there is any disposition, to curtail his privileges. The task of the historian is to faithfully record the truth as he finds it leaving adjustments to the awakening consciousness of those who may read his story. It is not his prerogative to color the fact with hostile sentiment and becloud the mind of those who would delight to have the privilege of interpreting for themselves the situation presented. The Negro invites the thinking world to look upon the pages of his history without an apology for what the record may contain.

of a people are always influenced and impressed more or less by the conditions under which they live.

Africa was chosen by the ancestors of the American Negro. Africa is the second in size of the great continents. Its soil is exceedingly fertile and kept so by the periodical overflow of the great Nile River. A little less in importance is the Congo River which holds in its swirling embrace many millions of Africa's vast population. While the climate is very hot the heat is tempered in a way that renders living conditions both agreeable and even attractive. The strength of the soil and the warmth of the climate make possible an abundance of the most beautiful flowers, shrubbery and trees



## CHAPTER I

### NEGRO LIFE IN AFRICA

---

When the groups or races of men moved out from Central Asia, the birthplace of the human family, they scattered in many directions in search of suitable places to make their homes. I have particular reference to the leadership of Shem, Ham, and Japheth, the sons of Noah, who left the Ark when the waters of the great flood had subsided. Choosing a home is always a vital and important matter, whether it is done in connection with a street, a neighborhood, a state, or a continent. The habits, character and general welfare of a people are always influenced and impressed more or less by the conditions under which they live.

Africa was chosen by the ancestors of the American Negro. Africa is the second in size of the great continents. Its soul is exceedingly fertile and kept so by the periodical overflow of the great Nile River. A little less in importance is the Congo River which holds in its curving embrace many millions of Africa's vast population. While the climate is very hot the heat is tempered in a way that renders living conditions both agreeable and even attractive. The strength of the soil and the warmth of the climate make possible an abundance of the most beautiful flowers, shrubbery and trees



and a most wonderful variety of luscious fruits.

It is not intended to convey the idea that the whole of Africa sprang from the same branch of the human family. The fact is, it would be impossible to trace the various groups of mankind from one definite stock down through an unbroken and unmixed line of genealogy. This is not at all necessary for the work now undertaken. The people now being considered lived, for the most part, in Central Africa. It is thought that settlement first began in Egypt in the region near the Nile, then moved upward and westward toward the Atlantic Ocean, thence backward across the continent toward the east coast, which migration involved tribal wars resulting in extermination of many of the tribes and consequent destruction of the culture and such advancement in civilization as these tribes had attained. Tribal life among African people was in many respects similar, while some differed in certain peculiar habits and methods of living. The houses were made of saplings and covered with branches and grass, and daubed with mud. There were no floors except the earth itself. Groups of huts formed a village whose ruler was a chief and his authority was undisputed. The principal food of the tribes was fruit, fish and wild game which was prepared and eaten in elementary fashion. They drank wine from palm trees and there was a tree from which milk was gotten.



The family life consisted of the husband and as many wives as he was able to buy. The payments were usually made in cows or something else more or less valuable. While there was a multiplicity of wives yet their code of morals was a strict one. The law as to honesty was rigidly enforced. The death penalty was often inflicted upon those who were found to be dishonest or violated the chastity of women.

Language was a complicated proposition. Every tribe used a different dialect which made communication between them very difficult. War was of frequent occurrence. Inability to understand each other increased suspicion and enmity.

The idea of evil spirits was very prevalent among the tribes. Sickness and other misfortunes were usually attributed to the presence of evil spirits in the community, consequently there was a constant watch for the sources and the cause of evil spirits.

The tribes had a kind of barter system by which articles were exchanged, and there was always something that was used as a medium of exchange. So rigid was the law of honesty that it was not necessary for the vendor to remain with his wares. He had only to indicate the price in some way, and the customer would leave what was required, take the article and pass on.



All tribes had some method of communication with other tribes. One method was the "tom tom", a kind of drum which was beaten when it was desired to pass a warning on to distant tribes as to some impending danger or notify them of some important event.

The religion of the African tribes was steeped in superstition. Like all other human beings the African believed somewhere there was a being beyond and higher than himself who could affect his life for good or evil. This feeling hovered over him at all times and found expression in his songs, his groans, and his dances especially when he stood in the presence of the remains of a departed tribesman and loved ones. The African looked for this dreaded power in the face of blazing sun, in the smaller waters of the rolling streams, at the roots of giant trees of the forest, and even in the huge coil of a hissing serpent. Unable to find this conquering spirit in visible form, the tribes made for themselves images that would represent God according to the mental conception of him. Some of the people believed that these images and idols had actual power over disease, over evil spirits, and over their fortunes when going to war with other tribes. Such worship was idolatry. In other cases it was believed that these images were not God but were only visible representations of God and the worship through these images was called fetishism. Their form of



worship was a dance accompanied by songs, weird sounds, and vigorous contortions of the body lasting many hours at a time. Much light entered the tribes through contact with explorers, the teaching of missionaries, and the activities of agencies representing Europeans and other civilizations. What constitutes a Negro is exceedingly difficult to define, as there is a remarkable variation among the peoples of Africa. In physical make-up, in stature, in the color of the skin there is marked difference. Sir Harry Johnson is of the opinion that there is a distinct mixture of caucasian blood in African races varying from one-half to one-thirty-second.

Mr. Johnson, also, divides the Negro (native) inhabitants of Africa into the following principal groups: (1). "The Negro in general", ranging from Abyssinia on the East Coast to Senegal, and, from Lake Chap to Cape Colony in the South; (2). "The Congo Pygmy"; and (3). "The Hottentot Bushman, living in the Southern triangle of the continent". In the northern two-thirds of the African continent are more than one hundred "separate and independent language families", each group of languages being "so separate from the other and without outside affinities that any one of them might be Asiatic or Americans so far as special African affinities are concerned". In the Southern one-third of the African continent, on the other hand, there is but one



language-family, the Bantu; its only rival being the Bushman-Hottentot tongues which together with the Sandawi in East Africa are spoken by at most 50,000 people as against the 40,000,000 who at the time Sir Harry Johnson wrote, spoke the Bantu tongues. The Pygmies, thought to have been the invention of ingenious adventures, are a tiny race, less, perhaps than five feet tall, and living in the Congo forests of Central Africa, and subsisting by fishing and trapping. Their color is coffee brown, and red or light yellow. In the northern portions of Africa bordering on the southern edges of the Sahara desert, and extending across the widest section of the continent known as the Sudan, there is an astonishing variety of peoples of all colors and sizes. The Arabs, Nigritians, Fellelahs, and Berbers, are of different grades of Negro admixture and vary in color from dark brown to light brown and almost white. There are those among the African people called Ewes. They are found in the western part of this area, on the coast and near the coast. They have a definite Moorish cast of feature and some have reddish hair. In what are called Cattle Zones, in the northern and southern areas, so called because cattle raising is the main occupation, may be found the Masi, whose class averages six feet in height, spare in figure, and whose young women are very pleasing in their physiognomy.

On the plateau west of Lake Victoria, one of the Great Lakes of Africa, is the Bahima, a tall and finely formed



race, of nutty-brown color, with almost European features. They have oval faces, thin lips and straight noses. In the southern part of the continent are a group of races, including the Hottentot, Kaffir, Zula, Basuta, Makolalo, Herrero, Matabele, etc., whose colors and statue are said to be as varied as those of other races in Africa.

It should be called to mind, in this connection, that the Negro played an important part in Egyptian civilization. This civilization radiated downward into Africa and many rulers, officers, and artisans, in fact, a large part of the population were Negroes. Herodotus, recognized the world over as the Father of History, often alluded to the Egyptians as "black and curly haired". According to measurements in the tombs of Egyptian nobles of the eighteenth dynasty, the Negroes constituted at least one-sixth of the higher, or ruling class. In chief art museums of Europe, and from the collections in the museums of fine arts in our own country, there are distinct and reliable evidences seen in the beautifully carved heads and in the full statues of Egyptian rulers, that the Negroes played a most important part in Egyptian history. It is a very significant fact that the features of the great Sphinx are negroid.



In the Sudan, especially, there once existed great empires and kingdoms, testifying to the organizing genius of the Negro and of the African races. There were great dynasties and powerful leaders in the heart of Africa and in South Africa as well. The empires were not confined to the Sudan. The A Ganda Protectorate, for example, centering in the African Lakes, at the head of the head waters of the Nile, Historians estimate, that the history of these kingdoms extend as far back as the fourteenth century of our era.

Among the forces that contributed to the formation and maintenance of powerful native kingdoms should be mentioned the walled and strongly fortified city with its social, religions, and domestic institutions, and the market, one of the peculiarly remarkable developments of the African continent. Historians say of the market: "The institution of the market and the fair among the Negro peoples of the Sudan and the development out of it, of the village, the town and the city, are one of the most interesting phenomena in all the history of human culture.

Nothing has proven more disastrous to the cultural and moral growth of the African people than the slave trade. It threw the greater part of the African continent into chaos and during the four hundred years of the existence, it cost Africa perhaps, at least one hundred million souls.



## NEGROES BROUGHT TO AMERICA

The background of Negro life in America is laid in Africa. It was here that he made up his separate status as a race. He fished and swam historic rivers, -- the Nile and Congo, and was well acquainted with those remarkable lakes for which Central Africa is famous. On the highlands, the Negro made his huts, formed his villages and began his simple home life. Little was known by him of the civilization across the Mediterranean to the North, that were destined to move upon him as adventurers and explorers seeking wealth from the matchless resources of the African country; as time went on the various tribes were in constant migration from the inland plains to the borders of the sea with frequent and continuous repetitions of these journeys. Ever and anon there were clashes among the tribes and occasional contacts with people of a different color, whose mission was not at all understood by the natives. Ignorance, whose band maiden is superstition, was ever credulous and suspicious however. Just as tribes always regarded other tribes as enemies, especially if they spoke a different dialect or lived across the river, certainly people of a



different color would be regarded as unfriendly, if not hostile, and therefore would be given cold comfort when they made their appearance among the tribes. These strange-faced visitors, while exciting suspicion, also aroused a curiosity, not only as to the color of their skin but also their dress, habits of life and methods of travel. These attractions furnished sufficient interest and attention to create a tolerance that would permit a closer observation and conversation, if not a kind of fellowship. Familiarity developed from these often and continuous contacts, and soon these natives were aboard the ships of the adventurers learning the facts and details of navigation. When these ships returned to their own shores they would, often, carry the Africans with them, many of whom were left in European countries and paved the way for a closer relationship, laying the foundation for what later became an enormous slave traffic.

Historic opinion is in practical agreement upon the fact that the first Negro slaves were brought to the English Colonies at Jamestown, Virginia, in August, 1619. Says  
NEGRO SLAVERY IN THE COLONIES      John Rolfe in his narrative, -- "About the last of August (1619) came in a Dutch Man of Warre, that sold us twenty Negars". At this time these people were not designated as "slaves", but



instead they were called "servants". Many whites used in the same capacity as laborers on the farms were called "servants". There was no legal status for slavery in Virginia until 1661. The number of these servants indentured for a definite period up to this time was so small as not to cultivate sufficient interest or to warrant a set-up of slavery as a legal institution. The ownership of a human being like that of other things to which title was held needed some method by which the ownership could be definitely set out and effectively protected. This of course awaited action by those in whom such legislative authority was vested.

In 1776, the Continental Congress unanimously resolved that "No slave be imported into any of the thirteen colonies". It also said on good authority that the first draft of the THE REVOLUTIONARY PERIOD Declaration of Independence contained a passage which took the King of England to task for "bringing slaves into the country and then inciting in them a hostile attitude toward their masters". The Methodist Conference in Baltimore strongly expressed its opposition to slavery. This was in 1780. Eminent characters like Benjamin Franklin, James Otis, and Patrick Henry are on record in opposition to slavery. It was Thomas Jefferson in his "Notes on Virginia", who wrote, "The whole commerce between Master and Slave is a perpetual exercise of the



most boisterous passions ... The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. I tremble for my country when I remember that God is just; that his cannot sleep forever".

The great Revolutionary War presented a perplexing situation as it related to the Negro. The colonies were fighting for independence from the Crown of England. The Negroes were scattered North and South, and therefore, NEGROES IN THE WAR were vitally interested in all sections. There were free Negroes, certainly, but the most of them were slaves, and the bulk of them was to be found in the South. What to do with them was a problem to both sections of the country. While America hesitated the English were offering the Negroes inducements to join their side. Some of them joined the loyalists; some went to the British army; while others escaped to the Indians. Some are said to have joined the Continental Army as free Negroes, hoping to escape any further slavery. The policy of the Congress and of General Washington was averse to the enlistment of Negroes and especially slaves. It was the opinion of many of the leaders that the enlistment of slaves in the Army would change their status as slaves when they returned from the army. Many slaves, however, joined the regular army units especially in the north. In Rhode Island one distinct military organization of Negroes was formed; as the colonies became hard pressed the Negroes were given larger opportunities for military service.



It is said that not less than three thousand Negroes served in the Continental Army. At the close of the war, New York, Rhode Island, and Virginia freed their slave soldiers in appreciation of the service rendered by them. This did not affect the status of slavery which was protected by the treaty between the colonist and the English at the close of the war. Many Negroes won lasting fame in connection with the Revolutionary War.

Crespus Attucks was the patriotic leader in the Boston Massacre, and his monument has stood on Boston Common since the revolution, commemorating his courage and valor in the defense of his country. Peter Salem will never be forgotten for his act of loyalty and bravery in shooting the exulting Major Pitcarn of the British Army at Bunker Hill.

The period during and immediately following the Revolutionary War might well be called the "new awakening",  
THE NEW AWAKENING on account of the great impetus given the idea of freedom for the slaves.

Thousands of Negroes had left the south, notably from Georgia and South Carolina. Some had gone to the Indians, some to the north and enlisted in the Continental Army, while others had joined the British Army. These



thousands moving in a new atmosphere, meeting new opportunities for religion and educational development, bearing, in many cases, the honors of the victorian soldier, quickened the hearts of those already committed to the freedom of the Negro and stimulated others who later enlisted in the cause of freedom for the slaves.

Out of this accumulated interest was arising a leadership that would play their part in the future welfare of their own race.

Many efforts were being made to prepare the Negro for what appeared to be inevitable, the emancipation of the slaves. Schools were established in centers where there were large numbers of Negroes in nothern territory. Efforts were also made to provide training in agriculture and apprenticeship in certain trades. These advantages of course were available for Negroes who had become free.

were forming in important centers. Leadership was arising among the Negroes themselves to forward the work begun by others. Among these were: John Brown Augustus born in Jamaica in 1799. He was the editor of the first Negro newspaper published in the United States. It was "Frederick's Journal" and was published in New York City in 1827. He graduated from Bowdoin College in 1830. He died in Liberia in 1883.



### CHAPTER III

#### A NEW CENTURY DAWNS

---

Time is a very important element in the life of a people especially when it is properly evaluated and utilized to the best advantage. The dawn of the nineteenth century marked an important epoch in the life of the Negro.

By legislative enactment most of the northern states had either abolished slavery or placed definite restrictions upon it which sounded the death knell of the institution in that section. The churches were feeling that action had come and the organization composed of people from all sections were experiencing an unrest which indicated that great changes of some sort were inevitable. Societies to promote freedom for the slaves were forming in important centers. Leadership was arising among the Negroes themselves to forward the work already begun by others. Among them were: Jown Brown Russwurm, born in Jamaica in 1799. He was the editor of the first Negro newspaper published in the United States. It was "Freedmen's Journal" and was published in New York City in 1827. He graduated from Bowdoin College in 1826. He died in Liberia in 1851.



Harriett Tubmas was a fugitive slave escaping from Maryland in 1849. She was an operator of the Underground Railroad and assisted hundreds of her people to reach the free territory.

Sojourner Truth was born in Africa about 1775. She was brought to America as a child and sold into slavery. When New York abolished slavery in 1829 she became a noted public speaker.

David Walker was the first Negro to attack slavery through the press. He was born free in Wilmington, N. C. in 1785. His paper "Walker's Apped" was widely distributed from Boston and was commented upon as a "seditions pamphlet" by Governor Giles of Virginia in a message to the legislature.

Frederick Douglass, noted anti-slavery agitator and journalist, was born at Tuckahoe, Maryland in 1817. He escaped from slavery under guise of a sailor. He went to New York and later to New Bedford, Massachusetts. He was invited to Great Brittain to lecture. He published "The North Star" an abolition paper in 1847 from Rochester, New York. He held many important positions of trust and responsibility and perhaps had more of the elements of statemanship than any other member of his race during his time.



It would be very difficult to name the date of the beginning of the abolition sentiment in America for it is nearly as old as slavery itself. The truth is, there THE ABOLITION MOVEMENT have always been those in all sections of the country who felt that slavery was wrong and therefore should be ended. A number of expedients were resorted to by those who had conscientious scruples against the institution. Even in the south there were those who gave their slaves their freedom, and still others sent their slaves into the free state to be educated and many of whom did not return by common consent.

The colonization idea was born of sentiment which was opposed to slavery and found expression in this kind of indirect way. But gradually the north began to free the slaves without reference to the attitude of other sections of the country. The churches became militant and societies were beginning to form all of which tended to crystallize sentiment against slavery everywhere. As new states began to come into the union the question of their attitude toward slavery became vital and perplexing. Especially was this the case when Texas was annexed and when New Mexico and California sought admission.

The slavery question has already become so intense in the churches that a rift appeared in the organizations



like the Baptists, Methodists, and Presbyterians, giving rise to northern and southern branches of these great denominations. When the time came the selection of persons to fill other stations highly representative the test was applied as to whether the person offered held slaves or was receiving pecuniary benefits from the institution. This wedge split these groups in twain and so they remain to the present time.

It is interesting to note how the abolition movement was hindered by overzealous persons. Radical agitators and publications served to halt many conservative friends who were not willing to follow the methods employed. Families as well organizations were sent sacrifices as to their safety, their personal friendship and their social status on account of the stand taken by them on the slavery question.



## CHAPTER IV

### THE CIVIL WAR PERIOD

---

Those who had watched the course of events with any degree of studious concentration could hardly fail to discover what would be the natural culmination of a situation possessing such serious and even dangerous elements. Neighbors and friends had become suspicious and distrustful of each other and intolerance had become frightfully acute. Discussions of the slavery question too often resulted in physical clashes. Neighbors subjected each other to the closest scrutiny and censorship. Meetings held for other purposes would often become riotous when the question of slavery was mentioned. Church men would have divided formerly upon questions of religious faith and practice had found a new issue and slavery now became the test and standard by which christian loyalty was to be measured. Legislative halls were resounding with acrimonious debate and the cultural precincts of the United States Senate were warned by the outbreaks of those who found themselves unable to control their emotions.

Uprisings and insurrections among the slaves were reported in many sections of the south. John Brown's



raid at Harper's Ferry in 1859 was but an expected culmination of a situation that had reached the breaking point through agitation and drastic methods to control the radical leaders.

During this time James Buchanan was at the helm of state as chief executive of the nation. The situation was tense and critical. South Carolina seceded from the union and was followed by Alabama, Florida, Georgia, Louisiana, and Texas. Another national election came on and Abraham Lincoln of Illinois was elected to the presidency. Lincoln tried to preserve the union by getting the seceding states to return to the union without warfare but his efforts proved futile and war was inevitable.

The record made by the Negro soldiers made many friends for the cause of freedom. Lincoln was being urged  
EMANCIPATION      to take some definite step in that direction.  
PROCLAMATION      Step by step those who favored freedom  
for the slaves were approaching nearer and nearer their goal. There was a great deal of blood shed over the slavery question which ended with north victorious and the freedom of the slaves. On new year's day, 1863, President Lincoln issued his memorable Emancipation Proclamation declaring forever free all of the slaves in Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, and Arkansas.



CHAPTER V

FREEDOM AND CITIZENSHIP

---

The great war had staggered to its close. The union armies had marched from the fields of battle victorious. The soldiers of the confederacy had laid down their arms and accepted the verdict which fate had rendered. The slaves, while without homes and without means of support, were free. Free in body, free in mind to go, to plan, to think on a future in whose making they would have the most important part. They were still in the homes and on the plantations of their former masters. There was a kind of aristocracy in the south that rested heavily upon the institution of slavery. Slave owners were not accustomed to working their farms. The slaves cultivated the crops, built the houses, made the wagons and carriages, handled the blacksmith shops, leaving the less prosperous whites the work of overseers and general plantation bosses, while some of this work was done by the slaves. The Emancipation brought a change of relationship but did not make impossible a friendly attitude which proved of mutual benefit to the land owner and his former slave. Consequently, many of the freedmen entered into contract with land owners and began the cultivation of the same land on which they had lived as slaves.



Freedom also vitally affected the family situations. It became necessary for husbands and wives to re-marry under conditions of free people in order to give their children the status of legitimate offsprings. Many refused to do this and took advantage of the opportunity to separate. To the credit of the vast majority of them they remained true to their former ties, and in their humble cabins began the making of their homes from which would go their children upon whose shoulders would rest the making of a race that was destined to take its place among the other race groups of the country and of the world.

The ancestors of these newly freed people had come from Africa where they lived in tribes without the culture and refinement of civilization but they were noted for the ideals and principles of honesty, virtue and the protection of their women, and, while during the two hundred and forty years of slavery they could not control their bodies, yet they came out of slavery, many thousands of them, with records and ideals of which any people might feel a just pride.

Freedom had come but it did not bring with it citizenship. A citizen is one who owes allegiance to a government CITIZENSHIP and is also entitled to its protection. Allegiance is usually expressed by moral and financial support. Moral support is given through cooperation in the



CHAPTER VI

detection and punishment of criminals. In other words, giving testimony and evidence against those charged with the violation of law. Financial support is given through the payment of taxes and assessments used for support of public institutions to provide police protection and for the common defense. The newly emancipated people were not eligible to perform the high functions required of citizens. The thirteenth amendment abolished slavery, but citizenship for the freed people awaited a further step which was taken by the congress and ratified by the required three-fourths of the state on July 26, 1868. Thus the Negro was declared a citizen of the United States.

The first churches after the war were in log cabins under brush harbors, and in white churches where meetings were held after regular worship by the whites had ended. There were a few churches composed, for the most part, of free Negroes, whose pastors were white, with few exceptions. Some idea of the success of these religious efforts may be known by the fact that at the close of the war the Negro Baptists alone emerging from slavery numbered more than 400,000. It is well known that Methodists and Presbyterians had large numbers also.



## CHAPTER VI

### CHURCH AND RELIGION

---

The church life of the Negro is older by far than his freedom, if reference is made to his freedom under the proclamation and the amendments to the Federal Constitution. The historical records show that there were large and prosperous churches in the north and in the south in the latter half of the eighteenth century. For religion not represented by an organized church no date can possibly be fixed. But for this discussion religious activity during and immediately following the Emancipation will constitute the limit.

The first churches after the war were in log cabins under brush harbors, and in white churches where meetings were held after regular worship by the whites had ended. There were a few churches composed, for the most part, of free Negroes, whose pastors were white, with few exceptions. Some idea of the success of these religious efforts may be known by the fact that at the close of the war the Negro Baptists alone emerging from slavery numbered more than 400,000. It is well known that methodists and Presbyterians had large numbers also.



The Negro is religious by nature. It is perhaps true that he leads all other races in this respect. It seems that this fact is well understood by all others who have the task of handling large groups of the race.

The church has always been the first organization formed by Negroes. Under all conditions the race in America, north and south, has been given cooperation in his church work. It is on account of this fact, no doubt, that the Negro minister has always been the leader of his people. He gives advice in all matters and directs the activities of his race in very large measure. He is usually made welcome to all communities on account of his conservative methods.

It is interesting to note that Negroes have always been partial to fine churches. The homes did not furnish the models from which the churches were built. There CHURCH BUILDINGS seems to have been a mental picture which directed the building of churches, after those who lived in huts and small cottages would supply the money for the erection of a \$50,000.00 church and they deligated in making the sacrifice. The Beale Street Baptist church at Memphis, Tennessee, was built at a cost of \$100,000.00 and there was a very small debt left when the work was finished. The members were just out of slavery.



There is a strong element of conciliation in the Negro which results from his religious nature, it is thought. Hatred is not deep slated. He cannot hold malice over a long period. Meditation often brings his better nature to the surface, although the provocation may be severe. The Negro cannot successfully resist the spirit of forgiveness when approached in apparent sincerity by one who has wronged him. The Negro believes in the existence of a God who awards good deeds and punishes bad deeds. Not-with-standing the new fangled theories that are becoming more or less popular among educated ones, the Negro cannot easily get rid of the idea of "hell" for the bad and "heaven" for the good. This belief has somewhat of a restraining influence upon the masses. It is thought by some of the influential religious leaders that it will not be best for the Negro himself nor for the country as a whole for the Negro to come to the belief that there is "no God, no hereafter, no heaven, no hell".

White people have manifested increasing interest in the church life of the Negroes in all sections of the country. In the rural sections many church sites have been donated by white land owners for the erection of churches for Negroes. The whites have been very liberal with their donations to churches in the urban centers also.



## CHAPTER VII

At this time about 1885 the education of the ministers had not reached a very high point of interest. There

### EDUCATION OF MINISTERS

were some educated pastors in some important centers in the south - men who had come in from other sections where educational advantages were.

appreciation of our relation to the things above us, whether these things be birds, animals, flowers or human beings. Next in importance to freedom and justice", says Garrison, "is popular education without which neither justice nor freedom can be permanently maintained".

The Emancipation of the Negro in 1863 enlarged the program of education in the south. Negroes had some educational advantages in other sections of the country before the Civil War. W. Whitney Leavelle, writing on "Philanthropy in Negro Education" summarizes previous efforts for Negro education as follows: "The first efforts directed in the colonies toward the education of the Negro were prompted by religious motive. The conviction of churchmen that the slave should be educated before he could be offered the privileges of church membership was prominent".

Wilkinson and Coker made the greatest contribution to the cause of Negro education by stimulating sentiment for Negro uplift".



## CHAPTER VII.

### THE SCHOOLS AND EDUCATION

---

Education occupies an important place in the progress and development of a people. It makes possible a better understanding of one's self and a better interpretation and appreciation of our relation to the things about us, whether these things be birds, animals, flowers or human beings. "Next in importance to freedom and justice", says Garfield, "is popular education without which neither justice nor freedom can be permanently maintained".

The Emancipation of the Negro in 1865 enlarged the program of education in the south. Negroes had some educational advantages in other sections of the country before the Civil War. V. Whitney Leavell, writing on "Philanthropy in Negro Education" summarizes previous efforts for Negro education as follows: "The first efforts exerted in the colonies toward the education of the Negro were prompted by religious motive. The conviction of churchmen that the slave should be educated before he could be offered the privileges of church membership was prevalent".

"Pilgrims and Quakers made the greatest contribution to the cause of Negro education by stimulating sentiment for Negro uplift".



"The Methodist Church expended \$500,000.00 upon Negro missions during the fifteen years of its separate existence immediately preceding the Civil War".

The faculties of the institution constituted a splendid corps of workers who came to lead the march of the freedmen from the wilderness of ignorance and superstition to the higher levels of character and intelligence. Men like Cravath at Fisk, Ware at Atlanta University, Armstrong at Hampton, Tupper at Shaw, Graves at Morehouse, Phillips at Roger Williams, Coney at Richmond Theological Seminary, Tefft at Hortshorn and Misses Giles and Packard at Spelman were consecrated pioneers whose immortal spirits will dwell for all time an inspiration to the Negro youth of the land. These great leaders and their institutions were a blessing to the states and to the sections where they were located. The financial burdens of the south were heavy. The section had not recovered from the effects of the war and the presence of these colleges furnishing teachers prepared in learning and in spirit was a contribution to the public welfare that the south was in a splendid condition to appreciate. These schools and faculties were not so welcome at first. In fact, many of the early pioneers not only made great sacrifices, but they endured actual hardships, struggling on with becoming

which was soon reflected in better schools, both in buildings



patience and fortitude until the skies cleared and quality and character of their work was approval and cooperation.

With the close of the third quarter of the nineteenth century public education for Negroes in the south had not reached a very high stage of organized efficiency, while PUBLIC SCHOOLS Negroes in the northern sections were enjoying splendid advantages both in high schools and in colleges. In many of the states of the south the whites relied upon their denominational colleges, their state institutions and the large number of private academies that flourished to a very high degree. There was splendid cooperation between the academies and the colleges. With reference to the facilities among Negroes, it should also be said that exceptional men and women coming from the colleges founded by northern philanthropy went into many sections of the south and organized secondary schools, sometimes three or four in a state supported by local organizations and churches. These schools soon become feeders to the colleges and supplied the lack of public schools, still in a feeble stage of their development.

The industrial development of the south as evidenced by improved and scientific farming, the establishment of mills and factories, and the great lumbering and mining interests brought a new economic situation to the south which was soon reflected in better schools, both in buildings



and equipment. Longer school terms and better teachers gave evidence of an educational awakening of which the Negro also became a beneficiary.

Four-year high schools soon appeared on the program of Negro education. While this was a blessing long desired, yet there developed a competition between these reorganized high schools and the private owned and operated secondary schools supported by the churches. It was soon discovered that the private schools, lacking in equipment, and, therefore reduced in patronage, gradually began to venture from the field - the principal loss being the stifling of private initiative and the spirit of self-help. There has been some lament for the loss of the type of student sent forth by these private secondary schools. Their ideals and general spirit caused the colleges to miss these students from their classes and from the campus life in general. This has had a definite effect upon the speech and life of the college.

As an out growth of the secondary schools there came upon the scene the colleges owned and operated as denominational colleges. The brighter hope for their existence was based upon the fact that they could command the support of a larger group than the secondary schools. The churches of a whole state were pledged to support the college which became a rallying



center for denominal cooperation and support. The C. M. E. Church has Lane College at Jackson, Tennessee; Payne College at Augusta, Georgia, and M. I. College at Holly Springs, Mississippi. The A. M. E. Church has Shorter at Little Rock, Arkansas; Campbell College at Jackson, Mississippi; Kittvill College at Huntsville, North Carolina, and Wilberforce University at Wilberforce, Ohio. The A. M. E. Twin church has Livingston College at Salisbury, North Carolina. The Baptist have Selma University at Selma, Alabama; Simmons College at Louisville, Kentucky, Arkansas Baptist College at Little Rock, Arkansas and Morris College at Sumpter, South Carolina.

The part played by educational foundations and kindred agencies in the development of the Negro deserve special consideration. The motives behind the activities of these EDUCATIONAL FOUNDATIONS organizations differed, somewhat, from the motives that directed the work of the ante-bellum agencies.

On March 5, 1865, the Freedmen's Bureau was created to provide literary training for the Freedmen. The bureau operated five years and established 4,239 schools, employed 9,307 teachers, instructed 247,333 pupils and expended \$3,521,936.00. Associations cooperating with the bureau expended \$1,572,287.00. The bureau raised during the period of its activity \$785,700.00. General O. O. Howard



who directed the bureau founded Howard University at Washington, D. C., which bears his name, from funds left from the work of the bureau.

The American Missionary Association, the American Baptist Home Mission Society, the Freedmen's Aid Society, the Presbyterian Board of Missions and a number of other agencies were very helpful at this time. We have such institutions as Hampton, Shaw, Atlanta University, Morehouse, Bishop, Talladega and many others which will be mentioned in another connection.

The Peabody Fund has helped Negroes through its contributions to the public schools of the south, which reached the Negro indirectly, and the direct help came through scholarships for deserving young men and women and gifts for the training of teachers in normal schools and summer schools.

The Peabody Fund blazed a splendid trail in the forest of Negro education, and laid a foundation upon which other agencies were delighted to build. They will ever be remembered as pioneers in a new field of endeavor, and the contribution made will be of lasting benefit to the American Negro.

John F. Slater Fund had its prominence in the shaping of Negro Education. One splendid result of the successful administration of the Peabody JOHN F. SLATER FUND Fund was that it brought the subject of Negro education to



the attention of other individuals and philanthropic organizations favorably inclined. In 1882, the John F. Slater Fund was created with an initial gift of "one million dollars". Negroes were made chief beneficiaries of this fund. The denominational schools received considerable help from the Slater Fund in the payment of salaries of teachers and in scholarships for teachers in summer schools. Contributions were made to Teacher's Colleges and Normal Schools.

The General Education Board came upon the scene in 1903 with a more pretentious program than had ever been attempted before. John D. Rockefeller was the principal, if not the sole benefactor. Its program included - (1). "Higher Education, (2). Education in south, (3). Help without regard to race". The initial gift was \$1,000,000.00 which was later increased by \$10,000,000.00, and contributions are still being made today. Negro institutions have been liberally helped by the General Education Board.

The Anna T. Jeanes Fund, as such, was created in 1907 with an initial gift of \$1,000,000.00. Miss Jeanes, a Quaker today, had become interested in the work of the "village and rural schools for Negroes". In 1905, she contributed \$200,000.00 to aid Negro education through the General Education Board. She has also given \$10,000.00 to Hampton and Tuskegee Institutes,



but she, after mature deliberation, decided to devote her entire fortune to the "Rural School Work", and, hence, the creation of the Anna T. Jeanes Fund with a gift of \$1,000,000.00.

Negro Education in the south has had no more loyal nor more consistent friend than the late Julius Rosenwald. Perhaps it was due to Dr. Booker T. Washington more than any one person that the interest of Mr. Rosenwald was centered

JULIUS ROSENWALD FUND in Negro education. The Rosenwald Fund has contributed more than "thirty million dollars" to Negro education in the south, and thousands of schools bear the name of the great philanthropist, Julius Rosenwald. Aid has been given in the erection of 5,357 school buildings in 883 counties in the south, and in fifteen states. Negroes contributed \$4,725,871.00 of the total amount and state authorities \$18,105,805.00 to meet the Rosenwald gifts.

OTHER AGENCIES The splendid libraries on the campuses of many of our colleges, and in cities for the use of the public are constant reminders of the contributions made by the Carnegie Foundation. Reference might be made to the Southern Education Board, the Freedmen's Aid Society, the Hard Fund, the Cushing Fund, the Hundly Fund, the Blanchard Fund, the Smith-Hughes Fund, and the Phelps-Stokes Fund. All of these agencies have made some contribution to the education of the Negro and deserve to be listed as helpful factors in bringing the Negro to his present status.



The coming of Booker T. Washington and Tuskegee Institute marked a new and important era in Negro education in the south. Booker Washington developed in the very heart of the south an institution destined not only to change the conception of education for the great masses of his people, but to work out the way for the economic stability of his race. Industrial education was his great idea, and he sold that idea to the south and to the world.

The beginning of the twentieth century witnessed a forward step in higher education of the Negro fostered by LAND GRANT COLLEGES state appropriations. They were known as State Normal Schools at first and were engaged, for the most part, in the training of public school teachers. These schools served a good purpose for a time but the demand for something larger and better was continually heard from the leaders. The state universities in the south did not provide for Negro students, and public spirited white citizens felt that something should be done on a larger scale for Negro education.

To meet this situation southern states began to establish what was known as agricultural and mechanical arts or land grant colleges. These colleges provided technical training in agricultural and mechanical arts, Home Economics, and animal husbandry; scientific farming and at the same time gave attention to teacher training, especially in summer schools.



Thus we have Prairie View, Langston, Southern, Florida  
and many other Negro Land Grant Colleges.

The progress of a people is more pronounced as they  
move successfully along the usual lines of human endeavor.  
There are certain landmarks of development that are looked  
for when it is desired to estimate the growth and progress  
of a group. Churches and schools are very important. They  
are splendid tests to be used in the measurement of personal  
character and intellectual ability. In fact they both help  
in the inculcation of ideals and principles without which  
society, if it could survive, would not be expected to reach  
any lofty stage of development. But business and industry  
are the cornerstones of our economic structure. Upon their  
successful operation depend our home life, our religious  
expansion and our educational stability.

As a result of serious and constant study of the  
science of business and the intelligent application of the  
principles essential to a successful business operation. Many  
and varied fields of business are being successfully covered  
in many parts of the country by Negroes.

Among the banks that have stood the worst financial  
crisis in modern times may be mentioned, the Consolidated  
Bank of Richmond, Virginia.  
Banks at Atlanta, Mason and Savannah, Georgia and Washington,  
D. C.; the Citizens Bank and Trust Company at Nashville,



## CHAPTER VIII

### NEGROES IN BUSINESS AND INDUSTRY

---

The progress of a people is more pronounced as they move successfully along the usual lines of human endeavor. There are certain earmarks of development that are looked for when it is desired to estimate the growth and progress of a group. Churches and schools are very important. They are splendid tests to be used in the measurement of personal character and intellectual ability. In fact they both help in the inculcation of ideals and principles without which society, if it could survive, would not be expected to reach any lofty stage of development. But business and industry are the cornerstones of our economic structure. Upon their successful operation depend our home life, our religious expansion and our educational stability.

As a result of serious and constant study of the science of business and a diligent application of the methods essential to a successful business operation. Many and varied fields of business are being successfully covered in many parts of the country by Negroes.

Among the banks that have stood the worst financial crises in modern times may be mentioned, the Consolidated  
SUCCESSFUL BUSINESS VENTURES      Bank of Richmond, Virginia.  
Banks at Atlanta, Macon and Savannah, Georgia and Washington,  
D. C.; the Citizens Bank and Trust Company at Nashville,



Tennessee, and the Mechanics Bank at Philadelphia, Pennsylvania. The executives of these banks have exhibited remarkable business ability in the conduct of their financial institutions.

In the field of insurance should be mentioned North Carolina Mutual at Durham, N. C., Atlanta Life at Atlanta, Georgia; Universal Life at Memphis, Tennessee; Victory Life at Chicago, Illinois and Supreme Liberty Life at Chicago, Illinois.

In the field of manufacturers should be mentioned Madam C. J. Walker Company, The Poro College, and many other enterprises that have passed far beyond the experimental stage and are rated as emiently successful, and are giving employment to hundreds of Negroes.

In grocery business the high water mark has been reached by the colored merchants association with headquarters in New York City and doing business as the "National C. M. A. Store, Inc.". Membership is open to all Negro stores in all parts of the country with full benefit of trade information and cooperative buying.

Negroes have made progress in many other fields of business and industry and have also been accredited with introducing many new and helpful inventions.



## CHAPTER IX

### THE SOCIAL PROGRESS

---

The social progress of a people is always an interesting study which may be seen in the light of their conditions, attitudes and relationships. The social progress of American Negroes would naturally follow emancipation when there was freedom of action and movement. Social life revolves around the home as a center, whether that home is a cave, a brush harbor, a cabin or a mansion. Very little social progress was made during that period when a scattered cabin life was the sole radiating center for social contacts and relationships. Living in crowded cabins where parents and children were compelled to occupy one room, used as a bedroom, kitchen, dining room, nursery and living room, it is not at all reasonable to suppose or presume that much progress could be made along either moral or social lives. In this situation social contacts were made at "quilting parties", "corn shucking", "long log rolling", etc. It must be remembered that Negro life at this period was limited to the farms and rural sections. Boxing and wrestling were also means of social gatherings.

As time went on another social center was added - the log school house. Gatherings not carried to the church were taken to the school house. These were prayer meetings, political meeting or debating societies.



The lodge was the next important social center. The lodge was a new type of social activity, in that it required dues, certain kind of service, and in turn, granted benefits in case of sickness and death.

The lodge has been beneficial in many respects. It has trained in order and system; cultivated respect for leadership and recognition of superiors; aided in punctuality; promoted organization and group consciousness.

The home is regarded as the first line of defence in our civilization. In some case the home has been disrupted or rendered unable to function properly by economic conditions or otherwise, which has left the inmates without support or protection. Modern community spirit is asserting itself by the formation of suitable charities and organizations that might serve as substitutes for the homes which were paralyzed by conditions. Children's Orphanages, Home Finding Societies, Homes for Aged Men and Women, Day Nurseries are social agencies established for the relief and protection of the less fortunate ones in the community.

We also have the organization of the Y. M. and Y. W. C. A., Boy and Girl Scouts, National Urban League, Social Clubs, Women's Federations and various organizations for the promotion of the social progress and welfare of the Negro.



## CHAPTER X

### NEGROES IN MUSIC AND ART

---

A history of the American Negro would be incomplete if it did not include his achievements in the field of music and art. Ancestors in their tribal groups in Africa not only made music with their primitive and unrestrained voices but they brought into prominence suitable and melodious accompaniment musical instruments improvised by their native genius and skill. Negroes have made such a fine contribution that they are often referred to as the "creators of spirituals and jazz".

In the field of music we have some outstanding men. Among the composers are Edmund Dede, James Herminway, Samuel Lucas, W. C. Handy, Nathaniel Dett, Carl Deton, William Dawson, Horny T. Burleigh, James Weldon Johnson, and a host of others. Solist of natural fame are Roland SOLISTS Hayes, Marion Anderson, Paul Roberson, Julius Bledsoe, and Etta Moten.

The radio has opened a new field for musical artists to give the world an opportunity to enjoy their rare gift RADIO and talents. The four Mills Brothers, Duke Ellington's orchestra, Cab Calloway's band, Louis Armstrong, Earl Hines, Noble Sissle, Andy Kirk and a host of others have remarkable records on the radio and in moving picture shorts.



We now turn to artists of another type. No race has done its best until it has invaded all of the higher PAINTERS fields of human endeavor. Negroes have also won distinction with the brush, and many of their paintings have been rated high. Among the most distinguished of our present day artists we find Henry O. Tanner and William Scott. We also have some distinguished men in the field OTHER FIELDS of sculpture and dramatics, newspapers, authors, etc. Josephine Baker, an American Negro, holds the spotlight as an actress in many of the great centers of Amusement in European cities. She is the world's famous Negro comedienne. Charles Gyplin, Paul Roberson, Richard B. Harrison, Edna Harris, and many others have made commendable records in field of dramatics.

For centuries interest has been shown in athletics and in contests of various kinds. Negroes are entering ATHLETICS all of these lines of athletics and are making splendid records, as pugilists many have taken high rank, not only in contests within their own group but they have won the honors in many mixed contests where the color line was not considered. It is interesting to note that these mixed contests are not prejudice to any race. Among the more prominent contestants in the pugilistic field were Peter Jackson, Jack Johnson, one time heavy weight champion of the world; Joe Gans, Tiger Flowers, Kid Chocolate,



"Gorilla" Jones, and others who ranked well in the heavy weight class were Sam McVeay, Sam Longford, Harris Willis, and Joe Jennette.

Today we have such outstanding fighters as John Henry Louis, middle weight champion of the world and Joe Louis Barrows, newly crowned heavy weight champion of the world and the second Negro to hold the crown during prize fight history.

In the Olympics in California (1932) in which contestants entered from Several Nationalities, the Negro contestants OLYMPICS brought honor to themselves, their race and their country. Especially is reference made to Eddie Tolan, Ralph Metcalf and Edward Gordon.

In the Olympic contest held in Germany this summer (1936) Negroes dominated the team and it was largely through their outstanding preformances that the United States won the meet.

Special credit goes to Jesse Owens, Ralph Metcalf, Cornelius Johnson, Dave Albritton, Archie Williams, John Woodruff and several others who did their part in bringing glory to their race and country.



## CHAPTER XI

### NEGRO IN WAR

---

If anyone doubts the devotion to country and the love of liberty of the Negro he has only to spend a few hours in searching the records of American history to be convinced that his doubts are ill founded, and that these people, although denied the full boon themselves, have given themselves in full measure for the justice and liberty which America promises to all who seek her shores.

It is estimated that four thousand Negroes served in the American armies during the Revolutionary War. It was IN THE REVOLUTION a Negro who actually began that war. A runaway slave by the name of Crispus Attucks led a mob against the British soldiers in what has come down to us as the Boston massacre. Concerning this event Daniel Webster said in his great Bunker Hill oration, years afterward, "From that moment we may date the severance of the British Empire". An imposing monument now stands on Boston Common in memory of the five men who fell in that engagement, and the name of Crispus Attucks heads the list. Other Negroes, like Peter Salem and Solomon Poor, distinguished themselves in the fight for American independence.



Negroes were prominent also in the war of 1812. They served in both the army and the navy. It was at the IN 1812 battle of New Orleans, however, that Negro soldiers were most in evidence. In this battle there were 3,200 white and 430 Negro soldiers. The Negro soldiers fought with such distinction that General Jackson, who had observed them closely, praised them very highly.

The Negro's record in the Civil War is well known. Nearly 200,000 Negro soldiers were enrolled in the Federal IN THE CIVIL WAR armies, and thousands of slaves served as noncombatants on the Confederate side. One of the finest testimonials to the contribution made by the Negro toward the preservation of the Union is the inscription on the Robert Gould Shaw monument at the head of Boston Common. Colonel Shaw, a scion of an aristocratic New England family, was the leader of a regiment, along with all the military units of color, was the butt of a good deal of ridicule on account of its racial identity, but during the course of the war it greatly distinguished itself by its daring.

Here also Negro soldiers played a conspicuous part - a fact to which Colonel Theodore Roosevelt and his Rough IN THE SPANISH-AMERICAN WAR Riders bore eloquent testimony. Not only Negro soldiers but Negro citizens DURING THE WORLD WAR generally vied with the most patriotic white citizens in demonstrating their loyalty to the country. Provost-Marshal Crowder, in his report for 1918, made the



following mention of the Negro's attitude toward the draft:

"One of the brightest chapters in the whole history of the war is the Negro's eager acceptance of the draft and his willingness to fight. His only resentment was due to the limited extent to which he was allowed to join and participate in combatant, or fighting, units. The number of colored draftees accepted for military duty and the comparatively small number of them claiming exemptions, as compared with the total number of white and colored men called and drafted, present an interesting study and reflect much credit upon this racial group".

Nearly four hundred thousand Negroes were mobilized for service during the World War. Two hundred thousand of these saw service in France. Forty-two thousand were combatant troops, and one thousand four hundred were commissioned officers in the United States Army. That

Negro soldiers were a credit to the American Expeditionary

BRAVERY IN ACTION Forces may be seen from the following facts: Four Negro regiments (the 369th., 370th., 371st., and 372nd.) were awarded the Croix De Guerre for heroism in action. Thirty of the Negro officers in the 370th., which, with the exception of the Colonel, were officered entirely by Negroes, received medals of honor for distinguished bravery. A total of 60 Negro officers and 350 noncommissioned officers and privates of the Negro American soldiers were awarded medals of honor for bravery in action.



## CHAPTER XII

### NEGROES' POLITICAL STATUS

---

One of the most controverted topics in connection with the Negro's residence in America is his relation to the political life of the nation. Is he to be a full-fledged citizen, having all the rights of any other citizen? Or is he to be a ward of the nation, set apart from other groups in the country and allowed to have no participation in the government? Or should he be given a limited franchise, based on educational, property, and other tests? If the last, should his treatment in these matters be peculiar to his racial group, or should the same qualifications be exacted of other residents as of him? These are some of the questions raised when the political status of the Negro in this country is discussed. In this controversy all shades of opinion have been expressed - from the view that the Negro's status should be about that of the mule, with which he was so long linked in their common toil, to that of a sovereign citizen exercising all the privileges and bearing all the responsibilities of any other citizen.

While, from the beginning of the nation's history, the Negro question greatly exercised politicians and influenced legislation in a very marked way, it had very



little practical bearing on the actual political status of the Negro in this country until after the Civil War. Prior to that time most of the states were a unit in denying the ballot even to free Negroes, but with the emancipation of Negroes their political status became a burning question in the nation, and many and varied were the proposals made to meet the situation.

The emancipation of the vast majority of the slaves by proclamation came at length as a war measure, which was afterward ratified and made general by the Thirteenth Amendment to the Constitution. By a subsequent amendment - the Fourteenth - citizenship was conferred upon the freedman; and the Fifteenth Amendment was designed to protect him in his right of franchise.

The effect of these three amendments was to guarantee to the Negro his political rights as a citizen of the republic; that is to say, his right to full participation in the activities of government. At the same time the effort was made to establish by constitutional amendment his right to full enjoyment of civil privileges; that is, his right to share on equal footing with all other citizens the benefits of all institutions maintained at public expense, or operated by the public with the consent or the protection of the government. This amendment, while proposed, failed of adoption, as did several subsequent "Civil Rights Bills" designed to



effect the same result. The failure of such legislation left the way open for those measures since enacted in various states discriminating against people of colour in the enjoyment of public privileges.

In any division of sentiment among whites the only hope of the minority was to eliminate the Negro vote entirely. This step was eventually undertaken - first by intimidation. The shotgun was used to keep Negroes away from the polls at election time. But such crude methods could not prevail indefinitely. They were sufficient, however, to obtain control of the legislatures and of constitutional conventions, where the more refined process was used of so defining the qualifications for the right of franchise as effectually to secure the elimination of the Negro vote without at the same time disfranchising any appreciable number of white voters, a condition which obtains today.

To this end three devices were used - a property qualification sufficiently high as to be entirely beyond the reach of the great majority of Negroes under the economic conditions obtaining in these states; a literacy test to be applied by white election officers of the party in control; and an enabling clause, commonly known as the "grandfather clause", which, by exempting the descendants of war veterans, of course including the Confederacy, to the second generation, from the application of these possible disqualifications, insured



that white men in general would vote by what is practically manhood sufferage. Since the World War the veterans of this latest struggle have been accorded a like exemption. The result of these successive measures, beginning with the shotgun, has been very effectively to discourage the Negro's participation in the political life of these states. So much so that in spite of the decision of the United States Supreme Court, declaring the "grandfather clause" and its accompanying legislation unconstitutional, there has been no sudden or appreciable activity on the part of the Negroes toward political organization or control as some might expect. In most places it has been difficult even to get them to register when qualified although it is not such a great while since an election board in one state declared a Negro graduate of Harvard ineligible to vote under a literacy test, even though at that time he was and still is an executive officer of one of the most prominent educational foundations operating in the interests of Negro education, and known to be such by the board that passed upon his application.

Equally effectual in debarring the Negro from voting has been the primary system of nominations, the contention being the regulations debarring the Negro from participation in the choosing of candidates do not come within the consti-



tutional definition of the franchise privilege. One state (Texas) quite specifically debarred Negroes, and a test case brought to try the constitutionality of this provision, after being decided against the Negro in the courts of the state, has only recently been passed upon by the Supreme Court of the United States in a unanimous decision that the law as framed in that state is a clear and direct violation of the amendment of the constitution. Other states have achieved the same result by measures not so obviously in contravention of the constitution.

But beyond these legal restrictions the Negro recognizes the force of public opinion which just now is generally hostile to his exercise of the franchise in any way to make it effective. This hostility can make itself felt in a great many places other than the polls, so that mindful of those dependent upon his labours for sustenance and hoping for an eventual change in these conditions, he goes on his way without much public protest and also without the one defense of a freeman in a republic, the ballot.

It should be said, however, that since the World War a change is discernible in public sentiment on this question of the Negro's participation in politics even in those sections where the franchise restrictions have operated most effectively. In several of the large cities since the war the Negro vote has defeated municipal measures which ignored the interests of the coloured people, and in others it has



been sought actively by white citizens to aid in the defeat of certain legislation felt to be against the best interests of the community in general. But we are far from the time when by the ballot the Negro can openly and directly register his protest against hostile legislation and his disfavour toward avowedly hostile legislators. The success of a certain type of political leadership which based its appeal for support on an open antagonism to the Negro could never have been possible in any commonwealth where the Negro could register his counter protest with the ballot.

The thinking Negro insists that the white man's civilization is as safe with a ballot in his hands as it is with a bullet or bayonet in his hands. He is proud of the fact that in every war for his country's advancement or preservation he has had a worthy and honourable part; nor was he regarded as a menace to his white comrades. By his record in civil life he would set up a claim to such an equal share as a citizen in its government as he bears in its defense as a soldier.

Besides, the Negro feels that he has other interests of his own that need protection. There is the question of his very life, always in jeopardy at the hands of a mob, against which neither the national government nor any of the states has yet evoked an effective protection. No other class of



citizens can be attacked with the impunity that follows an attack on a Negro, whatever his character or condition. It is no longer claimed that the mob spirit is inflamed only by assaults or attempted assaults on women. In many sections any open conflict between a white man and a Negro is enough to instigate a mob attack to "teach the Negro his place". Sometimes it results fatally, sometimes not; it depends largely on the temper and determination of the mob.

Foreigners have the protection of their home governments, which can promptly set in motion the machinery of our Federal government for the protection of their nationals. Where the law fails any white man in this country can defend his own life and be vindicated therein by the courts, but in many parts of America the black man has neither the protection of the organized force of government, nor will the public sentiment or the courts justify him in the defense of his own life and property. Thus he is denied both personal and civil means of protection.

To the Negro it is not a matter of consequence whence the protection comes, whether from the federal or state government, so that it is a protection on which he can rely. The appeal for a federal law grows out of the feeling that a federal enactment can be secured long before action can be secured in each of the several states where lynchings occur,



and for the further reason that the federal courts are less affected by the pressure of local sentiment, so that they act more promptly and with more vigour. If anything the Negro would really be better satisfied to know and feel that the government of his own state will accord him the protection. One feels more secure in the knowledge of the good will and support of his immediate neighbors than in the constructive protection of police headquarters fifteen blocks away when he lives in a hostile neighborhood. The Negro does not disdain the protection of the several states, but as yet he simply does not have it.

The very effective obstruction to federal legislation on this subject as recommended by successive presidents is in the last analysis due to the fact that the obstructors cannot be reached with the ballot by the very constituency whose interests are at stake and by virtue of whose numbers they exercise this very control over legislation.

The Negro has property and other interests also at stake in this matter of the ballot. At bottom the reason for the neglect of the Negro section of the city by public officials is the pressure that is brought to bear by other elements of the community that have the ballot wherewith to influence the distribution of public funds. Bond issues for civic improvements, education, recreational facilities, and the like, are authorized by vote of the citizens. Those



who vote have their interests provided for in the provisions of the act; those who do not vote have no one to speak for them. It is wholly consistent with the processes of a Republican form of government that the voteless elements should find its interests uncared for. The interests of American womanhood are protected, not by the men, but by their own ballots. Politics in America is far more practical than ideal; the interests of the Negro will be adequately protected when he has the ballot. And this does not necessarily reproach the white man, neither does it mean Negro domination. It means simply that the Negro is his own best spokesman, and that in justice his vote will be permitted to count for what it is worth and no more.



### CHAPTER III

## C O N C L U S I O N

Hanging in beautiful and alluring prospect before the gaze of the American Negro is that attractive goal toward which he has been steadily and persistently making his way, viz., an awakened consciousness of his powers, physical, mental, moral and spiritual, and an effective organization and concentration of those powers in the making of a contribution to the advancement of the world's civilization that shall endure for all time. With the realization of this ideal shall come, we hope, (a). a clearer conception of the value of the conservation of physical strength guaranteeing a sound body which shall afford the energy necessary to perform acceptably and effectively the material tasks before us; (b). a higher appreciation of the worth of a trained and cultural mind, fully able to comprehend and utilize the matchless resources of the physical universe; (c). a better understanding of our social fabric, and the delicate and sacred relationship which individuals and races sustain to each other in the great program of world progress.

United thus in hope and aspiration, without malice, without hate, with a willingness to cooperate with each



other and to join other groups in all laudable and essential endeavors; proud of his achievements and sincerely grateful to all who have lent a helping hand, and with charity to those who might have cast a shadow across his path the American Negro faces the future and may the wisdom of an all wise providence light the way for him as he travels.

Civil-Friends Publishers, N. Y., 1936

Carter G. Handbook for the Study of the Negro  
Ass. for Study of Negro Life and History, Inc.  
Washington, D. C.

Monroe N. Negro Year Book - 1931-1932  
Negro Year Book Publishing Co., Tuskegee, Ala.

#### Journals

"The Journal of Negro Education - 1932"  
Bureau of Educational Research, Howard University,  
Washington, D. C.



## B I B L I O G R A P H Y

---

### Books

- Hill, John Louis      When Black Meets White  
Argyle Publishers, Chicago, 1922
- Kerlin, Robert T.    The Voice of the Negro  
E. P. Dutton and Co., N. Y., 1919
- Little, Arthur W.    From Harlem to the Rhine  
Covi-Friede Publishers, N. Y., 1936
- Woodson, Carter G.   Handbook for the Study of the Negro  
Ass. for Study of Negro Life and History, Inc.  
Washington, D. C.
- Work, Monroe N.      Negro Year Book - 1931-1932  
Negro Year Book Publishing Co., Tuskegee, Ala.

### Journals

- "The Journal of Negro Education - 1936"  
Bureau of Educational Research, Howard University,  
Washington, D. C.